

THE
RESURRECTION
OF
LAZARUS,
OR

A Sermon Preached upon occasion of
the Kings Declaration for
LIBERTY of CONSCIENCE:

*At Walsbam in Le Willowes in the County of
Suffolk. April 23. 1672.*

*1672. 15. Mar. Chas II gives proclamation suspending
penal laws against By a Nonconformist*

JOHN SALKELD, M.A.

Sometimes Fellow of Queens Colledge
in Cambridge.

*Lord, when thy Hand is lifted up, they will not see: but they shall
see, and be ashamed for their Envy at the people, yea the fire of
their enemies shall devour them, Isa. 26. 11.*

Printed in the Year, 1673.

THE
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LAZARUS

A Sermon Preached upon occasion of
the Kings Declaration for
LIBERTY OF CONSCIENCE

At Wetherfield in the County
of Essex. April 23. 1672.

By
JOHN WALKER, M.A.

Printed by I. I. at the Gunpowder Square in London.

1672.

The Epistle.

Reader,
I have not been in the least solicitous for this Sermon with excellency of Speech, or the enticing words of mans wisdom. This only I will say, That as there is with plainness in Apparel, so there is a rich plainness in Preaching too; And as the King himself is not alwayes known by his Royal Robes, (for he is not alwayes in them) but by that Honour and obeysance that is done unto him of all that are about him; so the great Truths of God are best known by that Majestick Awe, and Reverence wherewith they strike the very minds and consciences of men. That there are some such truths in this Sermon I dare affirm; as also that the whole of it is very seasonable for this amazing season. But if the Reader shall bear in mind as he reads along, that the greatest part of it by far, even from the very beginning to the very end, was composed above five years since; (as he will meet with a sufficient attestation in the close of it) I doubt not then but it will appear to have something of extraordinariness in it, I shall add no more, but conclude

A. 2.

THE RESURRECTION

OF

L A Z A R U S , &c.

John 11th. ver. 44.

And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, loose him and let him go.

IN this Chapter the Holy and blessed Spirit of God sets down for our Learning, The Sicknes, Death, and miraculous resurrection of *Lazarus*; together with the manifold and marvelous circumstances attending all; each one richly laden with most divine and heavenly truths; some whereof we shall glean up as we go along the Chapter, until we come down to the Text where we shall make our stand. In the first verse we have mention made of *Lazarus* his sickness; and in the third, tidings brought unto Jesus that he was sick. By the way observe, That they that have known the name of the Lord and trusted in him; when ever it goes ill with him in any respect; will be sure presently by humble and earnest Prayer to have their recourse unto God: according as the Apostle exhorts, *In every thing let your requests be made known unto God.* How sayest thou then, that thou hast known the Lord or put thy trust in him? who, as the Lord knows, didst never yet in *any thing* make known thy requests unto God. Sicknes. after sickness hath been upon thee, but thou, with *Asa*, in thy sickness hath sought to the Physitian; but not unto God; or if at any time thou hast sought unto God; yet hath not the voice of thy supplication been the same with that of *Pharash*? Take away this Plague, remove the other Judgement; and here happily thou maist be very loud and earnest; but so also the poor brute creature, when struck with terror of Tempest and

Thunder, runs bellowing up and down the pasture: but wilt thou call this an acceptable Prayer unto God? oh what wilt thou do at thy latter end? when the sorrows of death compass thee about, and pangs of hell get hold upon thee; and thy poor amazed dying trembling soul stands tottering over the brink of Eternity; wilt thou now cry out, I beseech thee, O Lord, deliver my Soul? Alas, thou hast all the cause in the world to fear that instead of delivering, God will cast down thy soul into destruction, according to that dreadful imprecation, *Psalms 79. 6.* But oh that from this day forward thou wouldest learn to call upon the Lord whilest thou livest, that so also the Lord may hear thee calling upon him when thou dyest, and the Lord Jesus may receive thy spirit, and thou mayst be blessed and happy for ever with thy God. So I pass to the 3^d verse, where we have the very Prayer it self which the two sisters *Mary* and *Martha* put up unto the Lord by the hand of their messenger on the behalf of their brother: very short, but very full. *Lord, behold, he whom thou lovest is sick.* In which prayer we may observe, First, That it is not the greatness of *Lazarus* his sickness that doth at all damp their Faith in the greatness of our Saviours Love towards him, yea so great Love, that *Lazarus* must now, in his sickness, change his name, and no longer be called *Lazarus*, but *Jedidiah*, beloved of the Lord; Lord, (not *Lazarus*, but) *he whom thou lovest is sick*: happy that man, who in his sickness can assure himself of the love of the Lord Jesus towards him; this is heaven upon earth, just before the soul remove from earth to heaven. But then Secondly observe, that as it is not the greatness of *Lazarus* his sickness that doth at all stagger their Faith in the greatness of our Saviours Love towards him, so neither doth their great assurance of our Saviours love, encourage them unto any irreverent boldness with our Saviour; they call him *Lord* still, for so indeed our Saviour had made known unto them his Almighty power, and Sovereignty over them, as well as his infinite love and goodness to them; and so they on the other side, in their prayer have an equal eye unto both; and so indeed they make an answerable application of their souls unto the Lord, according to that manifestation that the Lord had made of himself unto their souls which is the summe and substance of all Religion. In the fourth verse, we have the comfortable answer that our Saviour returneth them by this their messenger, *viz. When Jesus heard that he said, this sickness is not unto death, but for the glory of God, that the*

Sen of God might be glorified thereby. And in the fifth verse the Evangelist discovers that our Saviour loved both *Martha* and *Mary* as well as *Lazarus*. But here now is matter most worthy our most serious consideration, Though it is here said our Saviour loved both *Martha* & her Sister & *Lazarus*, & though he had sent back their messenger with this comfortable answer; that this sickness is not unto death, yet within two dayes after *Lazarus* dyed, yet and our Saviour drives four dayes more with them after he was buried, before he comes at them. Oh what amazement must all this needs be both to *Martha* and *Mary*! and how will they be ever able to bear it? *Martha* especially? who could say, surely a little too boldly, Lord, carest thou not that my sister hath left me to serve alone? Oh with what strong cries and teares must she needs burst out now; Lord carest thou not, that he whom thou lovest is dead? carest thou not that mine and my poor sisters hearts are almost burst with grief? And did the Lord, indeed, love both my self, and sister, and *Lazarus*? And what! and never come at us all this while? Besides, He said indeed that this sickness was not unto death, whereas *Lazarus* has been now these four dayes dead and buried! Oh hath the Lord in anger shut up his bowels of compassion towards us? And will he cause his Truth to fail?

But soindeed, The wonderful Providence of God doth many a time put the faith of his best and dearest servants in the world to its very uttermost stretch. And was not their faith put to the very uttermost stretch at that time? oh which way could their faith relieve it self now? There was but one way in the world to do it, and that will not do neither; now that is this. Oh surely, our messenger never took his Answer right: Surely the Lord never said That this sickness was not unto death; and yet again, though he did not take his Answer right, yet surely he could not forget his message; for in all likelihood this messenger was some near relation of theirs; And did you indeed tell the Lord that *Lazarus* was sick? Yes, yes, The Lord knows I told him that *Lazarus* was sick. And did the Lord indeed hear that *Lazarus* was sick? and did he indeed say This sickness was not unto death! The Lord knows we know not what to make of all this.

But as their own Countrymen the Jews have a saying *cum ven-
rit Elias salva natiuitas*, when *Elias* comes he will untie the knot;
so when our Saviour comes and raiseh up *Lazarus*, after *Lazarus*
his Resurrection, then understood they that saying, This sickness
is

is not unto death, but for the glory of God, that the Son of God might be glorified by it. Even as so also after our Saviours own Resurrection then his Disciples understood this, and that, and the other saying which they never understood before: And now, The Lord of his Infinite mercy grant, that now, after the Resurrection of so many of his poor servants, This whole Kingdome may understand the whole Word of God, better then ever it did before, that the word of the Lord may run and be glorified; And God may be glorified, and the Son of God may be glorified by it. And so now let us remove to the place where our Saviour and *Martha* and *Mary* all meet and consider a little then, v. 32, 33, 34, 35. *Jesus wept.* Here let us a little consider the several senses that the standers by put upon our Saviours tears, for these indeed alwayes prove very quick Interpreters of all our Saviours actions, tho' some of them none of the best, v. 36. *Then said the Jewes, behold, how he loved him!* And that which these said was most certainly true. The silent tears that run down so fast our Saviours cheeks proclaim to all the world, how he loved him! and surely so, & much more also did that precious blood that streamed down from his wounded side Proclaim to all the world how he loved both him and us. The Lord grant us all unfeigned faith in it, and that every one may be able to say after the holy Apostle. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. But let us hear what others said, ver. 37. *And some of them said,* (and surely that which these said was little less than blasphemy; but let us hear) *could not this man, which opened the eyes of the blind, have caused that even this man should not have dyed?* yes he could; for this man, The great God & our Saviour, yea and yours too, if you know it is able to raise him up again, tho' he hath been all this while dead, as you yourselves shall see ere long, and then all iniquity shall stop her mouth. But here, by the way, if I might be permitted to speak by Allusion, (as I know there's nothing more usual with the ancient Fathers) all that I would here speak by way of allusion should be only this, viz. That God, who had opened the eyes of so many that were blind all over these three Kingdomes, and turned them from darkness unto light, by the Ministry of so many of his servants, could have caused that so many of them should not have dyed after all, whereof he hath now given full assurance unto all men, in that, after they have been dead as many years, and more, as

Lazarus dayes, yet now, for ever blessed be his great and holy name, he hath raised them all up again. And now to draw nearer the Text, v. 38, 39. *Jesus therefore again groaning in himself, cometh to the grave.* And here by the way, the Evangelist describes the fashion of *Lazarus* his grave. *It was a Cave, and a stone laid upon it.* Jesus said, Take ye away the stone. *Martha*, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four dayes. And surely, surely so also, when God at any time brings down his People, and layes them low in the world, by that time the Lord comes to raise them up again, all their names are made to stink in like manner, though some indeed more, and some less. But let us now consider our Saviours Answer, v. 40. Jesus saith unto her, *said I not unto thee, that if thou wouldst beleive, thou shouldst see the glory of God?* In which words, our Saviour checks *Martha* for her unbelief; for she is so far from beleiving that the Lord can do any thing to help *Lazarus* now that he is dead; tho' indeed the very name *Lazarus* signifies God is my help, but *Martha* is so far from beleiving that that the Lord can do any thing to the helping of him now that he is dead, and hath been so long dead too, that she would by no means have the Lord come near him, no, for fear least the Lord himself should be offended with his ill favour, Lord, *by this time he stinketh.* And so it is clear, that *Martha's* faith failes her just at the very instant of *Lazarus* his Resurrection. And surely, surely so also just before the Promises take effect, All the faith that all the servants of God in the world have in the Promises, begins to fail them too; I tell you faith our Saviour elsewhere, he will avenge his elect speedily, nevertheless, when the Son of man cometh, shall he find faith on the Earth? no, the Son of man finds no faith in the earth amongst the very elect themselves, that he will avenge them, just then when he cometh to avenge them, and yet, nevertheless he cometh. If we beleive not (saith the Apostle) (and surely we in England are almost all turn'd Infidels already, but) if we beleive not, yet he abideth faithful; he cannot deny himself, but will shew forth his Glory: And tho' *Martha* now beleives not, and our Saviour reproves her for her unbelief, said I not unto thee, *that if thou wouldst beleive, thou shouldst see the glory of God?* Nevertheless, *Martha* shall now see the glory of God, and that presently too; for now our Saviour only puts up a short Prayer to his Heavenly Father, and then presently turns his speech to dead *Lazarus*, v. 45. And when he

Luke
18. 8.

Tim.
2.

And thus spoken, he cryed with a loud voice, *Lazarus come forth.* And the miraculous effect suddenly follows the Word of his Power, as the Thunder, the Lightning. And he that was Dead came forth, &c. In which words, as *Chrysostome* hath long since observ'd, there is contained *Θαύμα ἐν θαύματι*. A miracle in a miracle. For first, That he that was dead should come forth, how great a miracle is this? but then Secondly, That he that was dead should not only come forth, but come forth bound hand and foot, surely here also is no less a miracle. O surely at the seeing, or hearing of this, All Israel must needs break forth into the high Prayses of God, and say, *This is the Lord's doing: it is marvellous in our eyes.* But above all, *Lazarus* himself, thus miraculously rayed up, and standing before the Lord Jesus bound hand and foot, at the very mouth of his grave, even as he came out, hath all the cause in the world

Psal. 118

23.

Psal. 139

14.

to cry out, *marvellous are thy works, O Lord, and thou thyself knowest right well.* But now, if any soul, moved with the strange and wonderful appearances in the Text, according as I have already a little open'd it, shall put the question and demand, *But how can these things be?* I Answer, It is not for the tongue of men or Angels to tell how these things can be, and therefore, the best Answer that I can possibly give, is only this, I cannot tell. But seeing indeed I cannot tell, no, nor any man in the world neither, how these things can be, and yet, by faith, we all know and are assured, that these things most certainly were. The Doctrine therefore that I shall now raise from the Text thus consider'd, is this.

D. That as God is able to do exceeding abundantly above all that we can ask or think, so likewise, when ever it pleaseth God to exert and put forth this his Almighty Power, God doth indeed exceeding abundantly above all that we can ask or think. See the truth of this, by this one instance in the Text, which is instead of a 1000. when our Lord and Saviour comes to raise up *Lazarus* and *Martha* goes out to meet him, tho' by what she speaks to him at her first meeting of him, we should be all apt to conclude, that certainly *Martha* begins not only to think, but ask too the very thing that our Saviour is now about to do, but we shall soon perceive that she was far enough from either, v. 21. 22. Then said *Martha* unto Jesus, *Lord if thou hadst been here, my brother had not dyed. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.* And surely now, if we might guess at her meaning by her words, we should conclude that certainly her meaning's this, That that is true indeed, if the Lord had been there, *Lazarus* had not dyed, I

but now that he is gone, and she knows that even now whatsoever he will ask of God, God will give in him, that therefore if it please the Lord, even now to ask of God, that *Lazarus* may now live again, that tho' *Lazarus* be now dead, yet even now he shall rise again. But is this her meaning indeed? let us see, as our Saviour goes on catechizing her Faith, v. 23. *Jesus* said unto her, *Thy Brother shall rise again.* Now, this very day our Saviour means; but is this his meaning now? see by her answer, v. 24. *Martha* said unto him, *I know that he shall rise again in the resurrection at the last day,* oh how far and wide doth her Faith fly off here! she's now got to the very far end of her creed, she beleives the Resurrection of the body at the last day, that then indeed at the last day, *Lazarus* his dead body, together with all other dead bodies shall rise, but she hath no faith at all to beleive that *Lazarus* shall rise again this day: as appears clearly by the Answer she gives to our Saviours very next Question, wherein our Saviour puts this very thing home to her faith, v. 25. *Jesus* said unto her, *I am the Resurrection and the life,* i. e. the resurrection and the life goes along with me in the world, and therefore, (dost thou speak of rising in the Resurrection at the last day?) this very day, *He that believeth in me, though he were dead, yet shall he live;* and let *Lazarus* himself be the man, *believest thou this.* Alas, her faith has not one word to say to this, she's now, all on a sudden, got quite back again to the beginning of her Creed: She beleives in the Son of God our Lord, mark her words, v. 27. she saith unto him; *Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world.* But as for *Lazarus* rising this day, she is so far from believing this, that it poseth all her faith and imagination, and she has not one word to say to it. When ever it pleaseth God so exert and put forth his Almighty power, God doth indeed exceeding abundantly above all that we can ask or think, which is the doctrine, and you have seen it prov'd. I shall now briefly discourse the grounds and reasons of it. They are these four, whereof the fourth ariseth out of the third, and the third out of the second, and the second out of the first, which is this.

Such is the Almighty power of God in it self, that it infinitely transcends all our thoughts and apprehensions, let us consult a Scrip-
 ture on this, *Psalm 89. 13. Thou hast a mighty arm, strong in thy hand; and high in thy right hand.* The first, and right hand of God we have put for the Power of God; and the greatness of his power is set forth by the height of the one, and strength of the

other, high is thy hand, and strong is thy right hand; but how high, or how strong, the Scripture speaks not, neither did it ever enter into the heart of man to conceive. See one Scripture more, Deut. 33. 27. *The eternal God is thy refuge, and underneath are the everlasting arms*: by the everlasting arms is meant the Eternal Power of God; but this Eternal Power, these everlasting Arms, Moses here speaks of them as underneath, removed far from the greatest depth of our little insight. Such is the Almighty Power of God in it self that it infinitely transcends all our thoughts or apprehensions.

- R. 2. So, and much more also, when ever it exerts it self, when the everlasting Arms, the high hand and strong Right hand of God put forth themselves to work, what is done now? Psal. 102. 25. *Of old thou hast laid the foundation of the Earth: and the Heavens are the work of thy hands*, and again, Psal. 10. 24. *O Lord how manifested are thy works! in wisdom hast thou made them all*. Mark here, The infinite wisdom of God, accompanies his Almighty Power in all his works: so that there is not the least pile of grass, nor Ant that stirs in any molehil, but hath more of the wisdom & power of God in it, than all the wisdom in the world can apprehend, so true is that saying, *Deus est magnus in minimis*. God is great even in the least things, too great for the greatest Philosophers that ever were in the world.

- R. 3. Such is the weakness and imperfection of our understanding that it falls far short of the least instances of the wisdom and power of God, 1 Cor. 1. 25. *The foolishness of God is wiser then man: and the weakness of God is stronger then men*. Let us now consider one of the lowest instances of the wisdom and power of God, and see how far it goes beyond us, and this is a poor Thresher working in the barn: There is more of the wisdom and Power of God in that man, and in that his work too, than all the world can understand. See the proof, Isa. 28 chap. v. 26, 27, 28, 29. *For his God doth instruct him, for the Fitches are not threshed with a threshing instrument; neither is a Cart wheel turned about upon the Cumin: but the fitches are beaten out with a staff, and the Cumin with a rod. Bread corn is bruised, because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. And now what manner of thing is that little skill, and what manner of thing is that little strength which this Thresher put forth in the barn, and whence comes both of them?*

This also (even this little skill) cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working: even as also that little stream that at any time runs by our doors, even that also cometh from the Sea, whose mighty waves and billows beat round the world; and as also, that little raie of the Sun that creeps through a chink of the wall into our houses, even this also cometh from the Son, whose light and brightness shines all over Heaven and Earth. And now is the wisdom and power of God go so far beyond us in a poor Thresher, working in the Barn; oh then.

Needs must the weakness and imperfection of our understandings *R. 4.* fall infinitely far shorter still of the greatest instances of the wisdom and power of God, when the Spirit of God, to speak with humble reverence, leads us out of the Barn into the Field, and shews us a far more wonderful Thresher at work there, *Isa. 41. 14. Fear not, thou worm Jacob; v. 15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the Mountains, (but what! a worm threshing the Mountains! I, and breaking all to pieces too) and beat them small, and shalt make the hills as chaff. O how wonderful is God in what he doeth by the worm Jacob! but oh how infinitely much more wonderful in what he doeth by himself! Revel. 20. 11. And I saw a great white Throne, and him that sat on it, from whose face the Earth and the Heaven fled away, and there was found no place for them. The Almighty God, who in the beginning made the world by the word of his power, and said come, and it came, at the end of the world, sayth not go, and it goeth, but with one look of his countenance makes earth and heaven vanish away in a moment, from whose face the earth and the heaven fled away, and there was found no place for them. But so much briefly for the Reasons of the Doctrine.*

1. Use. An use of Instruction; to instruct us what use we are to make of miracles, which are visible demonstratives of the Almighty power of God actually put forth (a fresh) even to our outward senses, and surely the use is manifold, but I shall speak to three only and briefly.

1. Such as never yet beleived should learn to lay aside their Atheisme and unbelief, and upon the sight and consideration of the miraculous effects of Almighty power, to beleive indeed. Let men no longer patter over their Creed like Parrets, but with their whole soul beleive in God, and in Jesus Christ our Lord. See what you read the very next verse to the Text. *Then many of the Jews*

which came to Mary, and had seen the things which Jesus did, believed on him: upon the sight of this double miracle that Jesus now wrought in raising up *Lazarus* from the dead; they believed on him, and so may date the time of the believing on him, from the time that *Lazarus* was raised from the Dead, and so God was glorified, and the Son of God glorified by it. And now consider did our Saviour work this Miracle, that they only that were then alive and saw it with their own eyes might believe? no surely, but that even we also by *this* and all other Miracles that he wrought might believe. See the Proof, *John*. 20. 30, 31. And many other signs truly (no lying wonders were they that) Jesus did in the presence of his Disciples, which are not written in this book. But these (this of *Lazarus* amongst the rest) are written, (wherefore? for the same end and purpose, that they were done) that ye (into whose hands soever these writings shall come) might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name.

2 Use.

That such as have believed might believe more abundantly. *John* 2. 11. This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his Disciples believed on him: i. e. believed more stedfastly, more strongly than before, for they did believe on him before, else they had not been his Disciples: yea and that they did indeed, believe on him before, appears plainly by the former Chapter, there we read how fast they called one another to our Saviour, and in the 45. v. Philip findeth Nathaniel, and saith unto him, we have found him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth the son of Joseph. And Nathaniel said unto him, can there any good come out of Nazareth? Philip saith unto him come and see: Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathaniel saith unto him, whence knowest thou me? Jesus answered and said unto him, before that Philip called thee what thou wast under the fig-tree, I saw thee: By that word Nathaniel knows who our Saviour is, Nathaniel answered and said unto him Rabbi, thou art the Son of God, thou art the King of Israel. For Nathaniel knew well enough that it was impossible our Saviour is a meet man could see Philip calling him under the fig-tree, they were far enough out of his sight as he was a man; he knew also there was no body by that could bring our Saviour word of it, besides Philip, and he came directly from under the fig-tree to our Saviour, upon the hearing therefore of our Saviour telling him

this, he believes on him; and so our Saviour himself saith expressly
 that this indeed was the very reason of his belief, v. 26. *Jesus an-
 swered and said unto him; Because I said unto thee, I saw thee un-
 der the fig-tree dost thou say this?* Yes this was the very reason why he
 did believe; for our Saviour here manifested forth the glory of his
 omniscience unto him; and gives him to understand by what he
 hears our Saviour speak with his outward ears, that he knows in-
 deed what is done in all places. And so now also when our Saviour
 turned water into wine, he manifested forth the glory of his om-
 nipotency to the outward senses of men; for they all knew it was
 water wherewith they filled the water pots up to the brim. And
 he saith unto them, *draw out now; and bear it to the Governour
 of the feast.* And they bare it, when the Ruler of the feast had ta-
 sted the water that was made wine, and knew not whence it was,
 (but the servants that drew the water knew) the governour of the
 feast called the bride-groom; and saith unto him, *Every man at
 the beginning doth set forth good wine, and when men have well
 drunk* (and their palates are viciated that they cannot so well dis-
 cern the taste) *then that which is worse, but thou hast kept back the
 good wine until now.* Oh, it struck his palate with such a sprightly
 taste, even now after he with the rest had well drunk, that upon
 the very first taste of it; he pulls the cup from his lip, and can
 forbear no longer, but in all haste calls the Governour of the Feast;
 and with great wonder tells him, that he hath kept back the good
 wine until now; he never drunk such wine in all his life before.
 Thus our Saviour, in turning water into wine, manifested forth the
 glory of his Omnipotency to the very outward senses of men. And
 therefore by the way, what a Miracle of all Miracles is that the
 Papists have got amongst them? I mean their Miracle of Transub-
 stantiation, wherein they tell us, that the bread in the Sacrament
 is turn'd into the very flesh of Christ, and the wine into the very
 blood of Christ; and yet never eye saw any thing in the bread that
 look'd like flesh; never palate tasted any thing in the wine, that
 tasted like blood; and so now here is a Miracle wrought, and,
 (which is the miracle of all miracles) there's nothing at all of it ap-
 pearing to any of the outward senses of men; And yet of this na-
 ture are all the miracles that we read of in all the Scripture; they
 were all so wrought, that the mighty power of God manifested
 forth it self to the outward senses of men; And I challenge all the
 Papists in the world to shew one instance to the contrary in all
 the

the Scripture if they can, surely then if ever there was a lying wonder in the World, that of Popish transubstantiation is a lying wonder to altonishment; yea and a most bloody wonder too, that hath already cost the heart-blood of so many Noble Martyrs in *England*, and other parts of the Christian World, and surely also hath been no little hinderance to the salvation of Heathens too; for are not the rest of the Heathens that have any brains in their heads, of the same mind with *Averroes*? who cryed out *Quandoquidem Christiani comedunt quod adorant, sit anima mea cum Philosophis*, seeing the christians eat that which they worship, let my soul be with the Philosophers. For he knew well enough that the Philosophers had reason amongst them, but it was impossible that the Christians could have any reason, but were all stark mad, to offer to bare the world in hand, that they did indeed eat their God, as the Anti-christian *Roman* Christians do. But its greatly to be hoped that the world ere long, will be so much enlightened, as to have quite done wondering after the Beast, or any of all his lying Wonders. But this by the way, I return. The second Use we are to make of Miracles, is, that they that have believed already, should believe more abundantly. *And his Disciples believed on him.*

3. Use.

That all should learn to be answerably affected with every manifestation of Gods glory, discovering it self in his miraculous works, Mark. 2. 12. *Inasmuch that they all glorified God, saying we never saw it on this fashion.* And surely neither did we nor our forefathers either, ever see it on this fashion, in respect of that miraculous providence that is now amongst us, wherein the Almighty power of God, doth as clearly shew forth it self in changing times and seasons, and turning his peoples sorrow into joy, as in changing the very nature of nature, and turning Water into Wine. O what an holy awe of God, ought to seize upon our Spirits now! and with what fear and joy at once, ought we to behold the lightning down of his Arm amongst us! there is a grace in Musick which they call a shake, that consists in the trembling of all the strings; and surely there should be an answerable grace in our praises too, that consists in the trembling of our hearts and spirits before the Lord. And *David* the sweet singer of *Israel* points us to it: *Psal.* 2. 11. *Rejoyce with trembling.* And *Moses* the servant of the Lord shews us how we may come by it, *Exod.* 15. 11. *Who is like unto thee, O Lord amongst the Gods; who is like unto thee, glorious in holiness, fearful in praises, doing wonders?* betwixt these two, glorious in holiness and doing wonders, God becomes fearful in praises, and when

when God becomes fearfull in praises; it becomes us to rejoyce with Trembling: otherwise we do not make an answerable application of our souls unto the Lord, according to that manifestation that the Lord now makes of himself to our souls, wherein yet, as you have heard, consists the very summe and substance of all Religion, and which also should discover it self in the discharge of every part of our Religion before our God, in this present world, so much for the three fold Use of miracles. I proceed now to a second Use of the Doct. viz. a Use of Caution, &c. 2. Use.

And surely there's great need of it; even to caution and warn every one, that as they ought to rejoyce with trembling, so also they ought to take heed, that they do not fall a trembling the wrong way; my meaning is, that none fall a trembling out of any slavish fear of God; As if the miraculous providence of this day, were only a lightning before Death; or as if God were now about to allure us all into the Wildernesse; (tho' indeed, into such a state we all seem to be directly marching now) only to catch us all in a trap there; for certainly as it would be very highly dishonourable to the King, for any of us to imagine that the Kings heart did not go along with his hand, in that happy liberty that the King hath so graciously granted unto us; surely so, and much more also, would it be highly dishonourable to the glorious Majestie of the Lord our God, for any of us to imagine, that his heart did not go along with this great mercy, which the hand of God hath reached down by the hand of the King unto us. And yet I am verily perswaded that there are thousands in England, that look upon the great mercy of this Day, just as *Moses* look'd upon his own Rod, when it became a Serpent: some fly quite away from it, and dare not own it, nor come near it, as if it did not at all belong to them, or as if they had never prayed for any such thing; and others too do not so very much care for coming so very near it neither; for indeed they do not, as yet, so very well know how they may trust it, it looks so very desperately on them: But certainly, there's no such great danger, but we may all of us take fast hold of it. Let not your hearts be troubled; And that your hearts may not be troubled, I beseech you mark well what I say. I say then, that certainly *Lazarus* is not to be kill'd again presently, now that our Lord and Saviour hath rais'd him up again so miraculously. Tho' its true indeed, there were some great ones that were very busily plotting his death, presently after his Resurrection, so enraged were they at the good service he did the World by his Resurrection. Even as so also this very day, the

Some great ones were busily plotting against our Saviour himself, for having the only hand in his Resurrection; as we may see if we look a little below the Text. And let us look too, for our comfort and encouragement against all slavish fear, which is the use of Caution I am still upon. Tho' we read in the very next verse after the Text. *Then many of the Jews which came to Mary, and had seen the things that Jesus did, believed on him;* howbeit not all the Jews that had seen the things that Jesus did, believed on him, no, for it follows, but some of them went their wayes to the Pharisees, and told them what things Jesus had done; and so indeed they might easily do, the same day too; for as we read in this Chapter, *Bethany, where Lazarus was raised up, was nigh unto Jerusalem,* about fifteen Furlongs, that is about two Miles; and there at Jerusalem the great nest of the Pharisees were alwaies hovering about the Temple, as Rooks about the Steeple. But let us now see how dreadfully the chief Priests and the Pharisees are all startled at our Saviours raising up of poor single Lazarus alone. *ver. 47. Then gathered the chief Priests and the Pharisees a Council, and said, what do we? For this man doth many miracles. But, O ye chief Priests and Pharisees, is this true indeed? and do ye your selves also indeed beleive it? That this man doth many miracles; and do you ask what do we? O why do not you also beleive on him? as you see many others do, moved by the same miracles, that you your selves confesse he did; yea and some Pharisees too, for we read that some Pharisees beleived on him. Yea & why did not those tell-tale Jews, that came and told you the things that Jesus did, why did not they also, after they had seen the things that Jesus did, go away and beleive on him, with the rest of the company? I have read of many reasons why men do not beleive, but this question, as I have now put it, points directly to the highest reason of all, and both our Saviour himself gives it, and the holy Apostle of our Lord, gives the same too. Our Saviours Reason we may see in the former Chapter in the 24, 25, 26. *Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly. Jesus answered them, I said you, and ye beleived not: The works that I do in my Fathers Name, they beare witness of me. But ye beleive not, (tho' ye have heard my word, and seen my works, my wonderful works; the many miracles that I have done;) yea ye beleive not, (and wherefore**

now if all do not they believe? *Do ye believe not, saith our Saviour, because ye are not of my sheep, I lay down my life for my sheep, saith our Saviour a little above in this Chapter.* But ye are not of my sheep, and so ye are not of the number of those for whom I lay down my life, (by the way ther's no universal Redemption) and therefore ye believe not, tho' ye have both heard my word, and seen my miracles) *because ye are not of my sheep,* as I said unto you. The Apostle also gives the same reason, Rom. 11. 7. *What then? Israel hath not obtained that which he seeketh for,* i.e. All Israel, all the Jews have not obtained it; but who then of all Israel were those that did indeed obtain? *But the election hath, and the rest were blinded or hardened.* And now let's see how these chief Priests and Pharisees that had not obtained, are both hardened and blinded; as we shall quickly perceive by their own words; they themselves do indeed so far believe that our Saviour doth many miracles, and yet in the same breath, they still ask *what do we?* Why surely we Christians may well wonder what they dare do now; Ourselves see what they dare do now; and how dreadfully they are hardened, as also how very foolishly they go to work now, and how fearfully they are blinded. Their next words are these: *If we let him thus alone,* (their meaning is, if they let our Saviour alone working miracles thus, and raising up dead men thus) and dare they offer to hold that hand, that they see working miracles before their eyes? yes they dare, so dreadfully are they hardened; but why will not they suffer our Saviour to work any more miracles, or raise up any more dead men thus? or how fearfully are they blinded! why they are all of them now very heartily afraid of some dreadful consequence; and yet surely we Christians should be apt to believe that all that was like to follow upon this, should be only this; That if indeed our Saviour go on working many miracles thus, and raising up dead men, one after another, thus that surely then it will come to a general Resurrection at last, even as we steadfastly believe it will. O but that's not it, these chief Priests and Pharisees are all of them heartily afraid that it will come to a general infurrection; and that presently too. For now mark their words, and how roundly their reason runs along. *If we let him thus alone, all men will believe in him, and the Kingdom shall come with all his power both up Place and Nation.* But was there ever such a wretched reason given since the world began? let us a little examine their reason; first every eye may see what a wretched one

it is. These chief Priests and Pharisees suppose now that if all men beleive on our Saviour; that the Romans shall come and take away their place and nation; whereas when our Saviour foretold that the Romans should indeed take away their place and nation; even as also they did; after a most dreadful manner; inso much that a great Divine of our own hath long since affirmed; that at that time God gave the watch word to the world; and it sounded the first time to judgement; I but yet our Saviour said expressly; That the very reason why their house should be left unto them desolate, was, because they would not be gathered together unto the Son of God and King of Israel; because they beleived not on him. But these chief Priests and Pharisees have gotten the quite contrary reason by the end now; for they peremptorily conclude That the Romans shall come and take away both their place and nation; if all men do beleive on him. Well, but what's that that makes them so afraid that all men would beleive on him? one would think they might have spied out (if they had not been blinded) something in *that* that might have cured them of their great trembling for *this*. Their very last words were; That they did observe that our Saviour wrought many miracles of late, yea and was now at last come to raise up dead men too. Why surely then one would think; that now then, if ever, there were hope in Israel concerning this thing; And that if there be not living men enough in Israel to oppose the Romans, why yet seeing there is one now in Israel that is able to raise up the dead, that surely now then he will press an Army of old Souldiers out of their very graves, and so fight the Romans with an Army of both quick and dead altogether, if they offer to come now. And now therefore I shall speak out; and speak freely. Is there any rational man in *England*, that doth but soberly consult his own Reason; that can possibly think that all those dead men, that are all raised up this day, are not all of them as hearty Adversaries to the Romans, as any living men; yea and let me add, as true friends to the Doctrine of the Church of *England* too. And what reason then, or shadow of reason, can any men have to go up and down huzzing others in the ears with such great feare of the Romans now? But just thus, as these chief Priests and Pharisees talked in their Council, above 2600 years ago, That the Romans would come and take away both their place and nation; so likewise at this present time there are many that talk that the Romans, the Catholick Romans will come and take away our place and Na-

tion too; and so now to be sure we are all dead men; for it seems we were never in any danger all this while; in no danger at all when the greatest City in England, like Jerusalem the greatest City in Israel, was made a rumous heap; we were in no danger then, no nor before, no nor ever since, until just now, now we are all dead men. But why so I beseech you? let us hear the very bottom reason; and surely its high time to dispute in good earnest, when it seems we are disputing for no less than all our lives, both theirs and ours too; I say again therefore, let us hear the very bottom reason, why must we be all dead men now? why? only because so many dead men are all made to live again now; so then, when once dead men begin to live again, then we must needs be all dead men both Quick and Dead one with another. And now that this is indeed the very bottom reason of all, I shall clearly demonstrate.

There was a gallant Lord (tho' indeed no spiritual Lord) that hath written as strongly against the Papists, as ever any man, and who also professeth that he would as willingly spend his Blood against the Papist, as he did his Ink, and surely never man spent Ink better, for his Book was never yet replied unto, that I could hear, so also very sure I am, that, (altho' indeed it may be replied unto; yet) it can never be answered while the World lasteth, yea and if it were but well understood in the world, there needed no more to blot out the name of Popery from under the whole Heavens; And this is the Lord of Faulklands Reply, wherein yet, he openly professeth too, Page 221. *For my part, I desire so much that good may be done against evil, that tho' you (this Learned Lord meaneth the Papists) be most unfit of any to be so used, who use us so (evilly) when your power extends, and whose cruelty will extend with your acquisition, if you make any, and you hold your selves that impendens periculum is cause enough for a Warr; Yet I heartily wish all Lawes against you repealed, and trust that disarmed truth would serve to expell Falshood, whereas now they being in force against you, give you the honour of a Persecution, and not being executed, give you not the fear of one.* And so it seems in this Learned Lords great Judgement, Our Lawes against the Papists, as they were ordered, did the Papists good, only good, and no hurt at all: But now if any great master of Reason will adventure to answer this Reason, I would desire him to answer me this little Question together with

with it. Whole fault was it that the Laws against the Papists were never executed? Was it not their own? for did they ever in the least excite the Magistrate to execute them against the Papists? no, no, but only against the poor Nonconformists, they had never done with them, no, not after they had got them into their Graves, and so, whereas *Lazarus* was bound hand and foot before he was layd in the grave, these poor men were all bound hand and foot after they were layd in their graves. And now they must not come, nor be within five Miles where ever they had kept a Conventicle, suppose then they had kept a Conventicle in their own houses; now then they must no more come nor be within five miles of them; well, but suppose they remove five miles from their own homes; are they sure by that nine they shall not come nor be within five miles of any of their Livings, or of any Corporation or Burghes Town; I but that they must not do neither. O whether shall they turn them? But to speak one word now in defence of the King, who hath delivered us out of these Streights; and surely we were the most ungrateful men in the world, if we should not appear and stand up for his Majesty, unto whom we owe it, next and immediately under God, that we all stand up, and appear abroad in safety at this day. I say then, what hath the King done, in plain *English*, by his taking off all penalties of Law from the Papists, but only this, That whereas these men, that open so long now, would never for these twelve years together move the Magistrate to put the Laws in execution against the Papists, now they shall not if they would; no, no, nor against the poor Non-conformists neither: And so now I think we have light upon their Nest, for tho', like Lapwings, they fly about, and make the greatest noise and pewing when they are farthest from it, yet surely here's their nest, and hither to are to be reduced all their *Pe-wits*. And so now I proceed with this use of Caution. Fear ye not their fear, neither be afraid; but let your heart rejoyce that seek the Lord. For what shall wicked and ungodly men not at all be afraid of Gods Judgements, terrible Judgements, that have been abroad in their age. And now at last after all, shall good men be afraid of his mercies? O what a strange pass is the world at now! But O know, and lay it to heart, that it is every whit as great a sin (I had almost said greater) not to own the mer-

of God, and to be thankfull unto him and bleſs his name for them, as it is, not to own the Judgements of God, and to humble our ſelves under them: for do but ſearch and look to the bottom, and you will find that there's nothing lyes at the root of all this, but only Atheiſme and Unbelief. Conſider now one Scripture. Iſa. 5. 11, 12. *Wo unto them, that riſe up early in the morning that they may ſollow ſtrong Drink, that continue untill night, till Wine inflame them, And the Harp, and the Vial, the Tabret and Pipe, and Wine are in their feaſts. But they regard not the work of the Lord, nor the operation of his hands.* And why ſo? becauſe on the one ſide, they have lock't up themſelves in the dark and diſtial Dungeon of their Atheiſme and unbelief, and on the other ſide, have given up themſelves to the uttermoſt ſtretch of all ſenſuality; and the Harp and Viol, the Tabret and Pipe and Wine are in their Feaſts: but they regard not the work of the Lord, nor the operation of his hands. *Wo unto them, &c.* But now if it may contribute never ſo little to help ſome out of their Atheiſme and unbelief, and to confirm the faith of others, I ſhall clearly prove unto you, that God had a very great hand in a far greater buſineſs than any on foot now in England, and yet there was never a man in the world, good nor bad, that had any the leaſt thought that God had any hand at all in it, juſt when it was firſt done. See the proof, Luk. 2. 1. to 6. ver. *And it came to paſs in thoſe dayes, that there went out a decree from Ceſar Auguſtus, that all the world ſhould be taxed.*

And now what do we think that *Ceſar Auguſtus* himſelf, or all the World either, thought of this Tax? ſurely as all the world were very buſily providing their money to pay their tax, ſo alſo *Ceſar Auguſtus* himſelf was as buſily contriving how and after what manner to diſpoſe of it. And indeed we may well wonder at his ſending out ſuch a Decree then; for there was a general peace all over the world at that time, when the Prince of Peace, our Lord Jeſus was born. And now ſee what decree of his own, God had to be fulfilled upon the coming forth of *Ceſar Auguſtus* his Decree. See that by the following words. *And all went to be taxed, and every one into his own City. And Joſeph alſo went up from Galilee of Nazareth, out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem (becauſe he was of the houſe and lineage of Da-*

vid) to be taxed with Mary his espoused Wife. And so it was, that while they were there, the dayes were accomplished that she should be delivered. According to the Decree of God mentioned. Micah 5. 2. But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be the Ruler in Israel, whose goings forth have been from of old, from everlasting.

Thus by the midwifery of *Cesar Augustus* his Decree, that went out in those dayes, He whose goings forth have been of old from everlasting, was brought forth unto God in *Bethlehem*, according to the eternal purpose and Decree of God. And yet did *Joseph* or *Mary* or even *Cesar Augustus* himself think in the least of this? But so the great God that hides his counsels from men, brings about his counsels by the counsels of the very greatest of men, and that too with a *non obstantie*. Howbeit, he meaneth not so, neither doth his heart think so; as God speaketh of the King of *Affyria* in another case, Isa. 10. 7. Yea so wonderfully doth the infinite wisdom and Almighty Power of God order and dispose even the very greatest contingencies in the world, that they become as regularly subservient unto, and fall in as infallibly with the determinate counsel and foreknowledge of God, as the Sun that knoweth his going down. And blessed be God that (according to my earnest expectation and hope long since) the time is now come indeed wherein I may bring down this great Truth to our own doors; only the Lord grant that no man may be offended at it; for although (as *Castellio* saith) *Hesternus lux neminem urit*: Yesterdayes Sun burns no man; yet I fear, to dayes sun may; for (as the learned Dr. *Jackson* himself saith, an other *Arminian* too, if that word may not offend) *We speak like Christians of matters past, recorded in Scripture; but in our discourses of modern affaires, our Paganism, and more than Heathenish Solacisms bewray the infidelity of our thoughts and resolutions.* And again, God is unto us, in our good success, as a friend that liveth far off; who, we presume wisheth well to such projects as he knows in general we are about, being unacquainted with the particular means that must affect them, or no principal Agent in their contrivance. Etern. Truth of Script. pag. 220.

How ever I shall now make Application of the coming forth of the Kings Declaration in these dayes, to the going forth of *Cesar Augustus* his Decree in those dayes. Had the Lord no hand in this think

think we? And is there no decree of God, no Promise of God, that is already fulfilled upon the coming forth of the Kings Declaration at this day. Surely there is, and there are none so blind as they that will not see it. But what Promise is that (may some say) that is already accomplished upon the coming forth of the Kings Declaration? Declare it unto us, that we may see it. I answer: And have none of you indeed as yet seen it? but so indeed it sometime comes to pass, that we do not see what is just before our eyes: but now that you may see what is just before your eyes, do but look into the glass of Scripture, and then, as those that look into a glass, what is just before your eyes you may see behind your backs: See for this Isa. 30. 20. *And though the Lord give you the bread of adversity, and the water of affliction (even as so also there was a general Tax in all the world when our Saviour was born) Yet shall not thy teachers be removed into a corner anymore, but thine eyes shall see thy teachers.* This day is this Scripture fulfilled in your eyes. By the way, mistake me not, my meaning is not that this is the first time that ever the Scripture was fulfilled; no, it hath been fulfilled to the Church and people of God, many ages and generations long before any of us were born, and so may be again long after we all are dead and gone; but this is that that I say, this day also this Scripture is fulfilled in your eyes. And this day the Lord hath performed with his hand the word which he spake with his mouth long since; yea and this day the King hath performed with his hand the word which he spake with his mouth long since too: and now the King will no longer endure that Thy teachers should be removed any more into a corner, into a prison, into a private assembly; (such as was that where the very Disciples themselves were assembled, the doors being shut for fear of the Jews, when presently after that, our Saviour gave them more Liberty, saying, *Go ye out into all the world*) so also the King will by all means have all thy Teachers go out of all parts of his Kingdome, and all teach in publick, that thine eyes may see thy teachers; And so now both the Word of God and the word of the King are met together. Now if *where the word of a King is, there is power*; surely then, when not only the word of a King is, but the word of God is too, both met together, there is not only power, but Almighty power too; and the gates of hell shall not prevail against it. And now have we any good grounds to build upon to yet? May we as yet venture

to own so great a mercy, as the turning again of our captivity? may we give publick thanks unto to the Lord, and bleis his name for it? or rather, will not the very worst of all our adversaries, I mean, not only our politick friends; but even our own fearful and unbeleiving hearts, joyn altogether against us, and labour with both hands earnestly to curb us in, and hold us back, whiles too, just before us stand our professed Adversaries holding up their great beetles, (I mean their wooden arguments) to stop us too; and so now we are very busily given to understand on all hands That if we offer to keep a day of publick thanksgiving (to speak the softest word) this our rejoycing is not good; it is not sober, it is not prudent: Howbeit, most certain I am, it is not only both these, (both prudent and sober, but) it is infinitely more than both these, it is our absolute duty; for it was indeed our duty to pray unto the Lord, That our Teachers might not be removed into a corner any more, but that our eyes might see our teachers; if it was indeed our duty to pray unto the Lord that every heavy yoke might be taken off from the necks of the Disciples; surely then when the Lord hath thus wonderfully answered our prayer, it is our duty to prayse the name of the Lord for it; yea it is not more our expresse duty not to bear false witness against our neighbour, than it is our expresse duty to glorifie God when he hath delivered us. *Psalm. 50. 15. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie me.* And hath not the Lord now delivered us? yea after a wonderful manner too? Let us now consider the wonderful manner of our deliverance; for circumstances of mercies cast a glorious lustre all over mercies themselves, and render their appearance as Apples of Gold in Pictures of Silver. Besides, the Prophet *Isaiah* (we have heard) pronounceth a *We unto them, that regard not the works of the Lord, nor consider the operation of his hands:* Moreover; *The works of the Lord are great; sought out of all them that have pleasure therein. Psalm. 111. 2.* Let us now therefore consider the wonderful manner of our deliverance: The Scripture saith, *Prov. 21. 1. The Kings heart is in the hand of the Lord, as the Rivers of water: he turneth it whither soever he will.* And now do we think? that there is no work of the Lord, no operation of his hand upon the Kings heart that is in his hand? Surely it is of the Lord That the King should act after so wonderful a manner against the very declared interest of such, who have

have written with the greatest height of confidence imaginable, that they themselves are the very only spiritual men that ever have and still do, cleave to the King, (and I add, may they ever do so too) And yet that notwithstanding all this, the King himself should venture out all alone, not onely without, but against them too; and whereas they for these several years together, have been busily tying such a knot that they were very confident should never have been untied again, yet that the King himself should now at last call for his own sword, and cut their great knot in peices, as *Alexander* did the Gordian knot in the Temple; and that now the King should go on and take off every heavy yoke that they had put upon the necks of the Disciples; and that the King with his own hand should bring back all those Labourers into the Harvest, that they with their hands had thrust out of the harvest by hundreds and thousands in these three Kingdomes; never surely remembring the millstone in the least; yea and what course they were now at last about to take with them, as any man that reads their last Printed discourses against them may see, I shall not now say. Only this I will say, That God who hath placed the sand for the bound of the Sea, by a perpetual Decree that it cannot pass it; and though the waters thereof roar and toss themselves, yet can they not prevail, hath said also, That the wrath of man shall praise him: the remainder of wrath he will restrain. Then shall no more of the wrath of man be let in than what shall turn to his praise, and then the Lord, who in the midst of judgement remembers mercy, all on a suddain claps down the flood-gates and the remainder of wrath the Lord restrains; and now tho' the angry waves may roar and toss themselves, yet can they not prevail; no, they can come no farther now. O how great a mercy is this unto us! and how wonderfully wrought! And now is the time come, is the time yet come wherein we may give unto the Lord the glory of it? It was a good answer if true, that, as I have heard, one gave unto the King himself, when the King seem'd a little to wonder, (as surely all things considred, well he might) that so few should come to give him thanks for their Liberty: O, Sir, said he, they all of them look upon it as so high a favour, (and surely if all of them consider all, well they may) that they think it very requisite to take time to consider how and after what manner they may best express the deep sense of it: but sure I am we have all of us taken too long time to express our deep

sense of so high a favour to the King; much more to express our deep sense of so great a mercy unto God himself; if yet there are not too many that look upon it as *no mercy at all* unto them, tho' I fear, on the other side too, there are too many that look upon it as a *great judgement* to them; yea and others too that look upon it as a great mercy indeed, yet instead of giving God the glory of it, may be very busily plotting and contriving how to manage it to their own best advantage; but surely as God hath in former times, so he will still go on to discover, and blast all such sinful policy.

Why certainly if we had all of us done no more than that poor Samaritan did, who as soon as he saw that he was healed, presently turned back, and with a loud voice, gave thanks unto the Lord before all the people, this would have been accepted. But let us consider that Scripture a little, for we are all concern'd in it. Luk. 17. from the 12. to 17. *And as he entered into a certain Village, there met him ten men that were Lepers, which stood a far off: (for their disease was infectious) And they lifted up their voices and said, Jesus, Master have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the Priests. And it came to pass as they went [εὐθὺς ὡς ἔειπεν αὐτοῖς as they were going away] they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks, and he was a Samaritan.* Oh but why so soon? might the other nine Lepers have said, what? as soon as ever you perceive your self healed must you needs turn back and give thanks! for what? are we all sure that this is a perfect cure that is now wrought upon us? may not our Leprosy break out again? But break out again or no: break out again, he's resolv'd for his part to stay no longer, but to give thanks presently, yea though his Leprosy should break out again before he got home again, he will give thanks though. And surely its well worth our giving thanks unto the Lord, tho' it be but for one quarter of an houres ease and comfort in this miserable world: And what (think we?) would the poor damned creatures in hell do, if they might have but one quarter of an houres respite from their everlasting torments? would not they give such a shout as never was heard in the world before? we may well think they would, when but one of them begs so earnestly but for one drop

drop of water to cool the tip of his tongue; would he not have been heartily thankful if he might have obtained it? and yet surely *this* would have proved but a small comfort; for a small moment too; for how suddenly would the devouring flames have swallowed away so poor a drop! By the way, O that every impenitent sinner would lay this to heart, that goeth on still in his trespasses; for he was such a one in his life time, and never repented of it; but lived and dyed in his sins; and now there is not *one* drop of mercy more for him to all Eternity. But now let us return and consider what special notice our Saviour takes of that poor Samaritan; yea and what notice of all the rest too; v. 17. *And Jesus answering said, Were there not ten cleansed? but where are the nine?* Our Saviour expected that they should have returned and given thanks too; but answers himself; v. 18. *There are not found that returned to give glory to God,* (for so our Saviour interprets his open and publick thanksgiving his giving glory to God) *save this stranger;* who was no member of the Church of Israel; whereas the other nine were all of them professed Jewes: And surely now then; we cannot but see that we have all great cause to humble our selves greatly before the Lord for our great unthankfulness; yea and great fearfulness too; for *that* was it that (as the Lord knowes) lay at bottome all this while: O we durst not give Glory to God by our open and publick thanksgiving; for fear of giving offence to those very men the remainder of whose wrath the Lord hath now restrained. But surely when once the Serpent's sting is taken away from him; we should not be so much afraid of his big looks (at least as to be frighted from our duty) for that's but the last piece of his subtilty; his *big looks* now being his *onely guard* that's left him, now that his sting is gone. Certainly the very best Apology that the very best can possibly make for themselves is only this; that (as the Lord knowes who knoweth our frame) a very little thing will stop such a faith; that after a long languishment; is but newly got upon its legs again; a little thing will stagger such a faith that can but just creep along by the walls; and it is all that ever it can do to bear up again; even in very *own* belief. For was it not thus with all the people of God that have been in the world before; &c. Let us consider one or two Scriptures for this; *Psalm 126. 1. When the Lord turned again the captivity of Zion: When; &c. just in the very first; at the very beginning of the ruin; when the Lord turned again the Captivity of Zion; why, how was it with*

them then? We were like them when we were
 finely thus, that like do when a hungry man dreameth, and be-
 hold he eateth, but he awaketh, and his Soul is empty: or like as
 when a poor Prisoner dreameth, and behold he is at home; but he
 awaketh, and he's in Prison still: so when the Lord turned again
 the captivity of *Zion*: we were like them that dream: we could
 not possibly imagine there was any reality in so wonderfull a Mer-
 cy: no, no, it was only some pleasing dream that we were all got
 into; alas, we shall awake ere long, and then behold *Zion* is in
 Captivity still, and therefore we had best take heed what we do, for
 otherwise *Our present Liberty may do us more mischief than our*
Restraint, and so indeed it may, if we take not good heed to ac-
 cept it always and in all places, and with all our hearts be thank-
 full unto the Lord, and bless his Name for it, for otherwise it were
 a righteous thing with God to snatch away our present Liberty
 from us, and to involve us all in greater Bondage and Misery then
 ever, to teach us all a little more *Wise and Manners* (shall I say?)
 or rather indeed more *Wisdom and Grace* against another time.
 But to proceed at the very best it was with us, but as it was with
 that poor Damell, who being sent to see who it was that knock'd
 at door, as soon as ever she perceived it was indeed *Peter's* Voice,
 even for very Joy would not find in her heart to stay to let him in,
 but away goes she, leaving *Peter* still knocking at the door; yea
 and no sooner come in too but is told to her heed, that she's mail
 to offer to tell them such an incredible story as that *Peter's* at the
 Gate, for sure enough he's in Prison; and was it not for that ve-
 ry reason that they were all met together to pray unto the Lord on
 his behalf? But then the Lord did far more exceeding abundantly for
 them than they could ask or think: Even as now also for us too;
 for how near soever any of our Prayers might at any time seem to
 aim at the great Mercy of this Day, yet surely God hath gone as
 far beyond the meaning of our prayers indeed, as our Lord *Jesus*
 himself did beyond the meaning of *Mary's* prayer too, even
 then when her words seems to ask at our Saviours raising up of
 Lazarus himself. But let us now consider one great Deliverance
 more of the Church and people of God, and the working of their
 thoughts and spirits at the first approach of it; and that is the mira-
 culous deliverance of all *Israel* out of the Land of *Egypt*: It was
 twelve o'clock at night, when the sound of their Deliverance first
 came to their Ears: at night very greatly to be observed (saith the
 Scripture)

(32)
Scripture) and surely a night very greatly to be feared too. It will be true that a Learned Man saith of it. For he said the Children of Israel were out of Egypt the 25. of Adar, (which Month of Adar hath been famous for signall deliverances to the Church of God in the World) & we upon the same day of the Month and day of the Week in which the World was Created, and in which our Saviour was Born, and in which he rose again from the Dead, and in which also shall be the day of Judgement, namely upon the 25. Day of March, being the Lords Day. But seeing our Saviour himself hath said, That at that Day, and Hour knoweth no Man; no, tho' he be never so Learned a Man, I wonder that Learned Men should not think of that. But so indeed is many times happens, that whilst the Learnedst Men of all are busily thinking on One thing, they quite forget to think upon another thing, which other thing if they should chance to think on, would quickly discover that, that one thing they are so deeply thinking on, is indeed quite nothing; and tho' they may hold it never so strangely, yet it is but a Lye in their right hand. But this by the way. When God brought Israel out of Egypt at twelve a Clock at night, (for they must not stay so long as one a Clock in the morning, now that the time, the set time is come; & the Lord will barren it in its time; Now, Printer, see that it be done presently; Cryer, Proclaim all Israels Liberty before the morning Watch) O with what sprightly Joy and Galdness did they all skip out of their Beds? (think we.) And what manner of Communication was it that one Israelite had with another as they met in the Streets? O bear me a little, Rabbi Farchin; But is this all true indeed! And is that indeed Moses that goes there! And what? is that other Aaron too! O what make they up thus late! but, O, what then make we all up, even all we the many thousands of Israel thus late! for was it ever known in the World, that there was indeed a Swarm at midnight? O where are we! and whither are we All now marching! Even as if I my self also should say at this present time, And is all this true indeed that I now see with my eyes! Is it indeed I my self that am now here (not in Prison, but) in the Pulpit! And is it All you indeed that are All now in the Church too? What? after such a Dreadfull Rise? O where are we! and into what state are we all now coming! But this consideration makes way for us to the Third and last Verse, viz. of Exhortation, That every one of this Great Assembly would consider This thing. The thing is this.

Author, and of deep Contemplation, whom the Learnedst of our Adversaries very highly extoll in their writings at this Day; and I must acknowledge that even I my self have an high esteem for him too; and that is the Learned Dr. Jackson. Now this Learned Man, in one of the best of all his Works (Entituled The Eternall Truth of Scripture, Manifested by its Own Light) hath these two very observable Passages, the which (betwixt them) will open the door to that great Truth I have now to deliver.

His first Passage is this. *That Modern Events, and Dispositions of present times, are as apt to confirm mens faith now living, as the Miracles of former times would be, were they now in use, or as they were, to instruct that Age wherein they were wrought.*

His other Passage is this. *Would men apply their minds to this Study (he means the study of the Scriptures, in such a way and Method as he there prescribes, quite contrary to the Way and Method of some mens studying of the Scriptures, who, yet, are his great admirers.)*

Experience would teach them, That there is no rest on Earth, nor business in Christendome this day on fear, but leave a ruled Case in Scripture for their Issue and Success. P. 226. Now to these two so very considerable Passages of this so Learned a Man I shall briefly add two short passages of my own.

First thus I say, That if it could be made to appear that the *Modern events, and dispositions of present times* did indeed exactly suit, and fit to an hair, the very *Miracles of former times*, this would much more confirm the faith of men now living, Yea though the faith of men now living, was (but just now) ready to be overwhelmed with *Atheism and Unbelief.*

Secondly, If any one did, for severall years together foresee, that just thus as things are now come to pass, so they would come to pass, and that the *Modern Events, and Dispositions of present times* would indeed exactly suite, and fit to an hair, the very *Miracles of former times*, This must needs much more confirm the faith of any such a one. And so now I come to the great Truth I have to deliver, the which

wisely consider it; and that is, that you would All now at last once again look rightly upon the Text; and surely then you will all quickly perceive That *Lazarus* comes Out just as they had laid him In; *Bound Hand and Foot, with Grave-clothes; and his Face bound about with a Napkin.* He is only newly raised up by the Almighty Power of the great God and our Saviour, and so *He stands.* And surely you will all run before me, ready to say within your selves before I can speak it; *This behold that is our very own Case; for as for all the Bonds of the Lawes; they are all still upon us, and there is not any one Law yet repealed even we also are now newly raised up by the Almighty Power of the Great God and our Saviour; together with the subordinate power of our Sovereign Lord the Kings; and so We stand in like manner, as it is this day.* And now, what shall I say? I am at a great stand in my own thoughts; and shall I speak it? Yea I will speak it; Yea I dare not but speak it; for the Lord knows I speak not this out of any desire of vain Glory, which is the foolishlest thing in the world, but I speak it only for the Confirmation, and Consolation of all your Faith. I say then, That just thus as things are now come to pass; so I did believe (though indeed but weakly yet) so I did believe they would come to pass above five Years since; and therefore also did even then Compose all this Sermon (saying only The Application of his Majesties Declaration to *Cesar Augustus* his Decree, but that part of it only excepted) I did even then above five Years since, Compose all this whole Sermon from the very beginning to the very last Word; according as you have all now heard them: And the Lord in whose Presence I stand and speak, knoweth I Lye not. And now I have but a little more left of what I did then Compose, and therefore now I shall speak out that, and only that; and the Lord do what seemeth good in his Eyes.

O but seeing the greatest part by far of this Sermon is already so exactly fulfilled, I cannot but hope that that little that remains, will be as exactly fulfilled too; for when once our Lord and Saviour hath gone so far with *Lazarus*, as to call him out of his Grave, and cause him to stand bound Hand and Foot at the mouth of his Grave, it is now then, an easie thing

thing with the Lord, to command the very *Yewes* that stand about him, to Loose him and let him go.

That little therefore that I have still left is this. You shall see how the case stands with us at this day. That like as *Lazarus* was raise up with all his Grave-clothes about him, so also see we with all the Bands of the Law about us. O Pray for us, that the Lord would put it into the Heart of our Sovereign Lord the King, and of all that are, or shall be in Authority the next Parliament, that they would Repeal every Law that ever was made against us; and so Loose us and let us Go. And above all, that we may be loosed of that last Band of the Law (but one) that was put upon us; the which doth still become the selfsame thing (in Effect) to us with that Napkin bound about *Lazarus* his Face, for by reason of it we cannot possibly yet see which way in the world to go. For who amongst us is such a wonderfull Geometritian that he can exactly tell the very Inch and half of within five Miles of any Corporation, or Burges Town, that so he may be sure to build upon good ground, when ever he comes to pitch down his Tent there. But Pray for us, that this, and all other Bands of the Law, may be taken off us, and we Loosed and let Go.

Secondly; When this thing shall come to pass, and that we are thus Loosed and let Go, O Pray that the Lord Jesus would not let us go alone, but that his own most Gracious and Powerful Presence, would go along with us, and that it may be seen it doth too, according to his own most Gracious Promise, *Lo, I am with you to the end of the World*, and how near we are now to the end of the world God only knowes. O Pray for us that the Lord Jesus would be with us, that as its said of *Lazarus* (after his Resurrection) That by reason of him many of the *Yewes* believed on Jesus; so it may be said of us too, after this our Resurrection, that by reason of us many of our own Country-men may believe in Jesus, I say again, may believe in Jesus; for by the way, I shall only add this short Passage afresh; we have been very confidently told (in Print too) That We are all of us *Congregations of believers already* even every whit as good believers as we need to be, &c.

ERRATA

In the Epistle, Page 2. l. 2. for received, r. reviv'd. In the book, p. 11. l. 12. f. him, v. them. p. 11. l. 8. f. his, v. her. p. 13. l. 1. to those words, (even this little skill) add, (and this little strength too) p. 20. l. 28. f. this, r. therefore.

~~the Lord Jesus would be with us, that by reason of us, many of our own Countrey men, that never yet beleived may beleive on Jesus with a faith unfeigned, and that they that have beleived, may beleive more abundantly, and their faith may be encreased.~~

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~~the Lord Jesus would be with us, that by reason of us, many of our own Countrey men, that never yet beleived may beleive on Jesus with a faith unfeigned, and that they that have beleived, may beleive more abundantly, and their faith may be encreased.~~

a vain prayer of all the Disciples, *Lord increase our Faith*, for as for *their Faith*, that (to be sure) was well enough as it was: but the Lord deliver us all from such damnable doctrine, I say again from such damnable doctrine, which I abhor with my whole soul, and therefore wonder not that I speak with such indignation against it. Oh pray for us that the Lord Jesus would be with us, that by reason of us, many of our own Countrey men, that never yet beleived may beleive on Jesus with a faith unfeigned, and that they that have beleived, may beleive more abundantly, and their faith may be encreased.

Thirdly, and lastly. When this thing shall come to pass, O pray that *that other thing* may never befall any of us, that befall *Lazarus*, the which, to me, seems one of the most amazing passages in all the Scriptures: now that is this, that notwithstanding *Lazarus* was so miraculously, so newly rayed up from the dead, for it was but on the 25th. day of *March*; that he was raised up, yet within two dayes after, such desperate spirits there were even in *Israel*, that were busily plotting how they might put even *Lazarus* to death again; for so we read, and horreur and amazement may justly seize upon us at the reading of it. Do but just look into that Scripture, for I shall open it a little, and conclude with it, John 12. v. 10, 11. *But the chief Priests consulted, that they might put Lazarus also to death.* So our English Translation reads the words; but now this word [also] here seems to speak, as if they had consulted to put some other to death at the same time too, but of *that* we read not one word all over this Chapter; and thus far more agreeable to the meaning of this Scripture, and as agreeable to the sense of the Original too) the words may well be read thus, *viz.* *But the chief Priests consulted* *ἵνα καὶ ὁν λάζαρον ἀποκτείνωσι*, *that they put even Lazarus (not Lazarus also, but) even Lazarus to death*, notwithstanding the Lord Jesus had so newly, so miraculously, raised him up from the dead. O most dreadful attempt! and for a most dreadful reason too; as you may see by the very next words, v. 11. *Because that by reason of him many of the Jewes went away and beleived on Jesus.* O pray for us, that there may never be any such chief Priests in *England*, that may ever consult, for any such a reason, that they may put any of us, to

this kind of death ever any more. And let all that love their own souls, and the souls of others, and (above all) our Lord Jesus Christ in sincerity, say, *Amen.*

F I N I S.

